GUIDELINES FOR CONTRIBUTORS

The paper submitted to *Ilahiyat Studies* should make some noticeable contribution to Islamic and religious studies. The paper will be held to imply that it contains original unpublished work and is not being submitted for publication elsewhere.

Since *Ilahiyat Studies* sends all papers for review, a copy should be submitted in a form suitable for sending anonymously to the reviewers. Manuscripts are evaluated by anonymous peer review; therefore, authors must remove all identifying information from their texts. Authors should refer to themselves in the text and citations in the third person. For example, instead of writing "I argue (Nasr 2007) …" write "Nasr (1997) argues…"

All submissions are assessed by referees, but the Editorial board reserves the right to decide what articles will be published.

Unsolicited book reviews may not be published.

The full name(s) of the author(s) must be listed, along with university or professional affiliation, address, city, state, country, phone/fax number(s), and email address where you can be reached. Provide a two-sentence biography that we can use in your article. Current information only.

All papers must include an abstract of no more 150 words.

It is strongly advised that the length of the article should not exceed 12.000 words. Book reviews and conference reports must not exceed 1500 words. All pages should be numbered consecutively.

All papers should have an introductory section in which the objectives and methodology of the article are explained and a final section, which summarizes the main points, discussed and the conclusions reached.

Manuscripts should be typed double-spaced on one side of the A4 only. Tables, graphs and figures should be on separate pages. All submissions should be in MS-Word format. Leave margins of at least 4 cm on top, bottom, and sides.

Text and references must follow the format outlined in ***İSNAD 2nd Edition***, available at
https://www.isnadsistemi.org/en/guide/isnad2-2/.

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A reference list must be included at the end of the manuscript in the following style:

Journal Article & Entry

Benevich, Fedor. "The Essence-Existence Distinction: Four Elements of the Post-Avicennian Metaphysical Dispute (11–13th Centuries)". *Oriens* 45/3-4 (2017), 203-258.
https://doi.org/10.1163/18778372-04503004

İnalcık, Halil. "Selim I". *The Encyclopaedia of Islam* (New Edition). ed. C. E. Bosworth et al. 9/117-118. Leiden: Brill, 1997.

Book

al-Ṭūsī, Abū Jaʿfar Naṣīr al-Dīn Muḥammad ibn Muḥammad. *Asās al-iqtibās fī l-manṭiq*. Translated by Mullā Khusraw. Edited by Ḥasan al-Shāfiʿī - Muḥammad Saʿīd Jamāl al-Dīn. Cairo: al-Majlis al-Aʿlá li-l-Thaqāfah, 2004.

Flügel, Gustav. *Die Grammatischen Schulen der Araber. Erste Abtheilung. Die Schulen von Basra und Kufa und die Gemischte Schule*. Leipzig: F. A. Brockhaus, 1862.

Book Chapter

Stein, Peter. "Literacy In Pre-Islamic Arabia: An Analysis of the Epigraphic Evidence". *The Qurʾān in Context: Historical and Literary Investigations into the Qurʾānic Milieu*. Edited by Angelika Neuwirth - Nicolai Sinai - Michael Marx. 255-280. Leiden, Boston: Brill, 2009.

Page references to works referred to in the text should take the following form: (Touraine 1995, 9-10). The verses of the Qurʾān should be referred to as follows: Q 2:23; Q 17:108; the references from the Old and New Testament should carry chapter name and number, and verse number.

Arabic words should be transliterated according the style used by the the *İSNAD 2nd Edition*.